

SPECIAL FEATURES OF THIS ISSUE:

Interpretation of the Apocalypse.—The Revelation of Mystery.—Lowell's "Columbus."—Eye of Science Between Extremes.—Goal of Human Destiny.—The Labor Problem.—Editorials.—Questions.

THE FLAMING SWORD

A detailed illustration of a hand holding a flaming sword. The hand is shown from the wrist up, with fingers wrapped around the hilt. The sword is held diagonally, with the blade pointing upwards and to the right. The blade is engulfed in bright, stylized flames that radiate outwards. The background of the entire page is a dark, textured grey with a pattern of radiating lines emanating from behind the sword, creating a sense of light and energy. The entire illustration is framed by a decorative border consisting of a repeating pattern of white, flame-like or leaf-like shapes on a dark background.

September 21, 1900.

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Amanda T. Potter.

In Editorial Perspective, Editorial Discussions,
and Miscellany, World's News, etc.

Prof. U. G. Morrow.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Book of Revelation.

Scientific Interpretation of Apocalyptic Symbols; Primarily a Book of Human Life; Processes of Unsealing Through Dispensational Evolution.

THE BOOK OF REVELATION, or the Apocalypse, has always been a mystery to the modern church, though many attempts have been made to reveal its revelations. The nearest approach to an exposition of its secrets, in any effort ever made to define the mysteries of this remarkable book, was accomplished by Emanuel Swedenborg. His attempt lacks completeness, because it does not appeal to the scientific sphere of the human intellect. Swedenborg claimed to have given an exposition of its spiritual "sense" only, while at the same time he admits that there are three "senses" of the Word, the natural or scientific sense being the most important; for in this sense, he says the Word is in its fulness, in its holiness, and in its power. If, as Swedenborg says, the Apocalypse is a part of the Word, and it has three distinct "senses"—the celestial, spiritual, and natural, it follows that the Word is not revealed until its most important significance is made clear to the mind; and if there be three "senses," as declared by the Swedish Seer, these must certainly be very distinctively unlike in their modes of expression, though they contain corresponding principles of doctrine. Their degrees, while discrete, must cohere in an orderly series of parts, which constitute them an integral system.

It is only in a very superficial sense that the Bible is the Word of God. The Lord Jesus is the Logos, the Word, and in him are three degrees of life. We prefer

the term *degree* to that of "sense," as employed by Swedenborg. There are three primary degrees of truthful interpretation; there are also three as equally pronounced false degrees, which are direct antitheses or opposites to truth. When we consider this axiom of Koreshanity, namely, that everything in the universe has its opposite, we may be able to see the necessity for correlating opposites before we can absolutely define a truth and distinguish it from its antithetical fallacy. The processes of defining doctrines of fallacy are as logically correct as those of defining doctrines of truth—the difference residing in the character of the premise. Every premise guessed at is merely a guess. It is possible for the truth to be guessed, but not altogether probable that any hap-hazard guess is a reliable basis of conviction.

The first important step to be taken toward reaching a conclusion from a logical course of reasoning, is the establishment of the truth of the premise which is to constitute the basis of the argument. It is in this particular that the Koreshan System differs from all others, for we do not regard any conclusion satisfactory that has not a demonstrated premise. Truth is only known by comparison and contrast. It therefore follows that to insure a comprehension of the truth, the antithetical fallacy must be known. It is for this reason that the man must become the fruit of the tree of the knowledge of good and evil, that is, he

must *know* good and evil before he can distinguish between the two and know how to reject the evil and choose the good, in which event he becomes the fruit of the Tree of Life.

Any attempt to fathom the mysteries contained in John's Revelation, must be made through a correspondence between the symbolism of the Book and the things of Nature, which are as clearly the results of causation as were the impressions on the mind of the Revelator. The laws of Nature are the simple projection of the laws of mind; for every law of Nature has its origin in the voluntary and involuntary mental force of man. We may with propriety go further, and say that all involuntary momentum proceeds from a prior voluntary mental action. The forms of what has been denominated Nature, are the various forms of expression, and are, therefore, the language of causation; and once the language is understood, the cause is comprehended. If we know Nature and can read her language correctly, we know God, for we know him by correctly reading what he expresses from himself in natural language—the language of symbolism.

The book is distinctly a revelation of Jesus Christ, not, as many suppose, a revelation *from* him merely. The book that we are to consider is not primarily the parchment called Revelation, nor the modernized reproduction and translation of the original manuscript; but that Logos or Word of which the parchment treats. The Lord is the Word, the literal Book. This Book, however, as manifest 1900 years ago, was a closed one: "Him hath God the Father sealed." This involved Word or Logos was to come to the world in his unfolded manifestation. The Book was to be opened or unsealed; this unsealing is nothing less than the unfolding of God the Lord. We are to trace the planted Logos through all the processes of evolution, included in the processes of development which shall finally ultimate in the fruitage of the resurrection of the dead. The principles by which we are to be guided in this exposition of God's arcanum, are embraced in the law of correspondence—analytical and antithetical. The principles of development are the same as pertaining to the unfoldment of God in man, or to the generation or regeneration of the ordinary productions in the fields of Nature. The one is the correspondent of the other.

Our premise is the personal Jehovah. We aver at the outset that God was incarnate in the Lord Jesus, the Christ of God. We challenge the Christian world to dispute this fundamental first step in the argument we shall herewith produce. The Lord Jesus is the veritable Word—God. John declares of him: "In the beginning was the Logos [Word], and the Logos was with God, and the Logos was God. This was in the beginning with God. Through it everything was made, and with-

out it was not one thing made that was made. In it was life, and the life was the Light of men. And the Light shone in the darkness; and the darkness apprehended it not. There was a man sent from God, whose name was John. The same came for a witness that he might testify concerning the Light, that all might believe through Him. He was not that Light, but came to testify of the Light. He was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not."

Not only is it true that the world knew Him not, but it is equally true that the world, including the church, is as ignorant of him today as it was 1900 years ago. "He came unto his own and his own received him not." He was a Jew, and he came to those who prophesied of him, and to those who professed to look for his appearing, but they rejected him. He came to the Jews, but as a people they did not desire him. "But as many as received him, to them gave he power to become the sons of God." We urge the student to note the declaration that those who believed on the Lord had power to become *the sons of God*; that is, offspring of Deity. "Even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word [God] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

We challenge contradiction, from the Bible, of the truth that the Lord Jesus was not only the Son of God, but that he also was the Father and the Holy Ghost. The fulness of the Godhead was in the Son. We therefore deny that sacrilegious fallacy of the fallen church, that there are three persons in the Godhead—one person of the Father, one person of the Holy Ghost, and one person of the Son. We do not, however, deny the triunity of the Godhead. God is primarily three in attribute. He has the begetting power, by this he is the Father; he has the femininity in him, and thus has power to gestate after he fecundates the church, and thus to produce the offspring. He impregnates the church by the Holy proceeding, which is the Holy Ghost or Spirit. This is the seminal essence of Deity. These powers constitute him a being who has the triune function called the trinity. It is not a trinity of persons, but a trinity of attributes; not a trinity, but a triunity; three in one person.

God gave the revelation to Jesus Christ, to show unto his servants things which must shortly come to pass. The revelation, then, was of future events. God gave it to the Lord Jesus, by imparting his own life to the Lord, for all things possessed by the Father were given to the Lord, the Son of God. Father, Son, and Holy Spirit were one in the Christ of God. As God the

Father had imparted himself to the Son, so the Son imparts himself to John the Revelator, who succeeds to the celestial Sonship through the processes of regeneration involved in the activities and vicissitudes of the fall and rising again of the church.

John Was the Channel Through Which the Revelation of God Was to Pass to Men.

The term John is the same as Jonas, and means the same. The word Jonas or Jonah is a Hebrew word signifying *dove*. It was said, a wicked and adulterous generation seeketh after a sign, but there shall no sign be given but the sign of the prophet Jonas (John). John saw this symbol of supreme significance, when he saw the Spirit descending and lighting upon Jesus in the form of a dove. John saw the sign *dove*, that is, the sign of the prophet Jonah, which a wicked and adulterous generation could not behold in John, nor perceive in the descent of the Spirit seen by John, because his eyes were opened. The dove is the symbol of regeneration. Its sacrifice in the Jewish types was for the reason that, before man can be regenerated in God, he must cease to generate and reproduce on the sensual plane of his existence.

The revelation given to John is to the seven churches in Asia. Does this mean the ordinary geographical Asia, or that Asia of which the geographical is a type? Asia signifies the condition of the angelic heavens as they are aggregated into the prophetic nucleus. This state is that in which the true science of life is manifest in the Messenger; for it is only through such a channel that the light of immortality can be given to the world. In the supreme sense or degree, Asia is the prophet of immortal life; but the Asiatic principle involves, supremely, the idea of theocrasis. The seven churches first involve seven primary principles, of which the seven colors of the rainbow are the type. Then they are manifest in the seven angels, each of which signifies or involves a specific principle and function, then to be manifest in seven groups of people—the seven genera of the Arch-natural Order.

Peace from him which is, signifies the Lord who was

present in John, for he—the Lord, had been imparted to John by the operation of the Holy Spirit, the Spirit being the Lord himself; “which was,” implies that a time would follow when the Lord would have descended into death—the two witnesses lying dead in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified,—this is the fallen church, Catholic and Protestant; and “which is to come,” means that the Lord will arise from the race out of the old church, because he was planted in the race (church), whence he will be resurrected through the law of reincarnation; and from the seven spirits which are before his throne, is signified as follows:

The sun is the throne of the physical universe. From it there radiate the seven primary colors, made apparent through prismatic action. These seven colors represent seven principles of the union of light and heat. They correspond to seven principles of love and wisdom. They have been distinguished in the past as the seven personal manifestations of Deity in man, whence have been disseminated these seven manifestations of the Holy Spirit as it has been shed at different ages upon the world. There can be no Holy Spirit except through a personal theocrasis. The throne of God corresponds to the light of the sun, for this throne is the intellectual (light) principle of the mind. The affectional or heat principle, coördinately, is the altar.

The Lord Jesus, the Christ of God, is the faithful witness, because he is the Word of God, and bears the testimony of God to the world. He is the first begotten of the dead, because the highest product of the unity of God and man. He is the Son of God, because God planted himself in the race and generated (produced) himself in the Son. He was the Son of man, because he was planted in man, and man brought him forth. He is the Prince of the kings of the earth, because he is King of kings and Lord of lords, and because he is the first-fruits of the resurrection, and the parent of the sons of God, who are to be produced from him. They are kings and priests unto God, therefore He, being their Prince and parent, is the Prince of the kings of the earth—the new earth, the sons of God to come.



When the Messenger appears, then is the time to prepare the minds of the people. He comes for that purpose. The doctrine of the literal Word must be communicated to the people. Their ripeness is their preparation to receive the truth concerning what they shall do to resurrect the body or put on the flesh of Christ. They will be ready to accept the doctrine of the resurrection of the dead when it is presented to them, because of their acceptance of the seed that was planted in them by the operation of the Holy Ghost at the beginning of the age.

It would not be strange if, after all, the beginnings of the new church were to be found in the outcasts of the earth. “Go out into the highways and hedges, and compel them to come in, that my house may be filled,” was said because those who were expected to come on invitation had refused. If there are any to be compelled it will be such as those who, in their qualities of receptivity, are subject to the operation of the mental and psychological powers of those who preach the new Gospel.

The Inspiration of Lowell's "Columbus."

REV. E. M. CASTLE.

A FEW TIMES at least, Lowell achieved that attitude of the true poet, when, listening to the inner flow of things, he could utter wisdom from the central deep and speak to the age out of eternity. Once in "The Present Crisis," again in "The Vision of Sir Launfal," but never more adequately than in his noble poem "Columbus."

As every accepted system of philosophy has been the intellectual expression of what previously existed as desire in the hearts of many, so every genuine poem is the personification which the hearts of the many express by the voice of the one who constitutes the vocal pole of a specific desire. Lowell's poem expresses a man, to find whom in such a world as the present with its reckless waste, its woeful want, and its restless soul-weariness, would be to find the shade of a great rock in a weary land.

This mad, unthrift world,
Which, every hour, throws life enough away
To make her deserts kind and hospitable,
Lets her great destinies be waved aside
By smooth, lip reverent, formal infidels,
Who weigh the God they not believe with gold,
And find no spot in Judas, save that he,
Driving a duller bargain than he ought,
Saddled his guild with too cheap precedent.

The beautiful monologue which Lowell has given us, while voicing the inner impulse of Columbus as the nineteenth century poet catches it through the influence of a subsequent development and in rapport with the higher prophetic spirit pertaining to this more progressed development, was not the external thought of the fifteenth century man. The Koreshan regards the fifteenth century man as the typical forerunner of a greater pioneer, whose greater faith and truer endurance must overcome a subtler and weightier doubt than the fifteenth century could generate, and realize the vision of a world new in an absolute sense, instead of in the merely relative sense in which the world that Columbus discovered was new. And whoso knows the quality of the poet's mind knows that Lowell uses Columbus as the type of a development suited to the present day, of which development Columbus is the fit type, for reasons that are obvious to all who possess the sense that discriminates them and which no words could convey to those who lack that sense. The prophetic prescience which distinguishes the judgment of the men of destiny from that of the mere able men of affairs, which was an attribute of Columbus, must in the supreme degree suitable to a supremely noble application mark the central character of the present age. Could the Columbus of history possess the combined powers of introspection and circumspection in the development indicated in Lowell's Columbus, he must needs through such possession become not merely the discoverer of a new geographical continent—which he became unwittingly, when, seeking a shorter route to

the wealth of the East, he discovered this western land, not by mere accident but because guided by a purpose higher than his conscious one—but rather a great teacher and prophet, and practical leader of mankind to the discovery of a human continent of high and holy life such as no fifteenth century personality could dream of, because that age lacked the essential imagination.

We might say, with fancy equal to the poet's own and as true, that once, when listening to the inner flow of things, he heard the voice of the guardian angel that preserved and led the man who knew himself—

The beating heart of this great enterprise,
Which, without me, would stiffen in swift death.

And more than this; for when on the more advanced line of progress a soul manifests capable of thinking as does Lowell's Columbus, and living as he thinks, the pioneer of a true new world has come, capable of self-conquest, and, inspiring others by the power of noble influence to the self-conquest that will at length discover to the light of the sun a world where all things shall have been made new through the transmutation of existing baseness to the nobility of its own antithet. And even more, and this near to the heart of the matter; we may question, with certainty of no alternative answer, Whence came the vibrations that quickened the poet's mind to such noble expression of character if not from a contemporary life where the world's desire for such greatness has its embodiment of power—in the man?

The monologue reveals the much-needed twentieth century leader dealing with twentieth century conditions. It shows the struggle of the sensitive soul whose mission is to bless the world, contending with the world that may be blessed only through its own coöperation, yet which must be blessed that the soul may find the rest that is to be found only in the fulfillment of that mission.

O Faith! if thou art strong, thine opposite
Is mighty also, and the dull fool's sneer
Hath oftentimes shot chill palsy through the arm
Just lifted to achieve its crowning deed.

* * * * *

The wicked and the weak, by some dark law,
Have a strange power to shut and rivet down
Their own horizon round us, to unwing
Our heaven-aspiring visions, and to blur
With surly clouds the Future's gleaming peaks,
Far seen across the brine of thankless years.
If the chosen soul could never be alone
In deep mid silence, open-doored to God,
No greatness ever had been dreamed or done;
Among dull hearts a prophet never grew.

The effete old world is painted in words that express the present state of both Europe and America, where

The common need,
Losing God's sacred use, to be a bond
'Twixt me and Thee, sets each one scowlingly
O'er his own selfish hoard at bay ; no state
Knit strongly with eternal fibres up
Of all men's separate and united weals,
Self-poised and sole as stars, yet one as light,
Holds up a shape of large Humanity
To which by natural instinct every man
Pays loyalty exulting, by which all
Mould their own lives, and feel their pulses filled
With the red, fiery blood of the general life,
Making them mighty in peace, as now in war
They are, even in the flush of victory, weak.

Then comes the vision of the true order for the new world, an organic unity, an integral social structure in the form and exercising the functions of an ideal man.

Shall that commonwealth
Whose potent unity and concentric force
Can draw these scattered joints and parts of men
Into a whole ideal man once more,
Which sucks not from its limbs the life away,
But sends it flood-tide and creates itself
Over again in every citizen, be there built up?

The early bent of the great mind toward its life enterprise is shown:

I know not when this hope enthralled me first,
But from my boyhood up—

The very greatness of the aspiration brings loneliness to him who is possessed of it:

The bald pillar-top of Simeon,
In midnight's blankest waste, were populous,
Matched with the isolation drear and deep
Of him who pines among the swarm of men,
At once a new thought's king and prisoner,
Feeling the truer life within his life,
The fountain of his spirit's prophecy,
Sinking away and wasting, drop by drop,
In the ungrateful sands of sceptic ears.
He in the palace-aisles of untrod woods
Doth walk a king; for him the pent up cell
Widens beyond the circles of the stars,
And all the sceptred spirits of the past
Come thronging in to greet him as their peer;
But in the market-place's glare and throng
He sits apart, an exile, and his brow
Aches with the mocking memory of its crown.

Expression is given to the correct self-estimate of the truly great and the sense of high obligation that binds the select spirit to a supreme purpose, precluding any lower choice, yet appreciating what his own power might be in less noble fields; with the genuine humility that yields self to God, not as a barren gift is yielded, but as a worthy agent yields himself to the spirit of his chief with loving comprehension of that chief's purpose.

For me, I have no choice ;
I might turn back to other destinies,
For one sincere key opes all Fortune's doors ;
But whoso answers not God's earliest call
Forfeits or dulls that faculty supreme
Of lying open to his genius
Which makes the wise heart certain of its ends.

As Ganymede by the eagle was snatched up
From the gross sod to be Jove's cupbearer,
So was I lifted by my great design :

And who hath trod Olympus, from his eye
Fades not that broader outlook of the gods;
His life's low valleys overbrow earth's clouds,
And that Olympian spectre of the past
Looms towering up in sovereign memory,
Beckoning his soul from meaner heights of doom.

(Even the mere aspiration to be so lifted

makes other hopes,
Save that implacable one, seem thin and bleak
As shadows of bare trees upon the snow,
Bound freezing there by the unpitying moon.)

* * * * *

To the spirit select there is no choice ;
He cannot say, This will I do, or that,
For the cheap means putting Heaven's ends in pawn
And bartering his bleak rocks, the freehold stern
Of destiny's first-born, for smoother fields
That yield no crop of self-denying will.

The high courage that sees the long trial between the birth of purpose and its accomplishment, yet shrinks not from the encounter with both subjective and objective difficulties, recognizing that such trial is strength's complement, is expressed in words of true inspiration :

Chances have laws as fixed as planets have,
And disappointment's dry and bitter root,
Envy's harsh berries, and the choking pool
Of the world's scorn, are the right mother-milk
To the tough hearts that pioneer their kind.

* * * * *

Endurance is the crowning quality,
And patience all the passion of great hearts;
These are their stay, and when the leaden world
Sets its hard face against their fateful thought,
And brute strength, like the Gaulish conqueror,
Clangs his huge glaive down in the other scale,
The inspired soul but flings his patience in,
And slowly that outweighs the ponderous globe,—
One faith against a whole world's unbelief,
One soul against the flesh of all mankind.

The expanding breadth of a great enterprise, as lesser lives flow to and mingle with the central one, increasing its manifest power until its greatness is seen of the world, is recognized and recorded in beautiful figure:

Far on I see my lifelong enterprise,
That rose like Ganges mid the freezing snows
Of a world's solitude, sweep broadening down,
And, gathering to itself a thousand streams,
Grow sacred ere it mingle with the sea.

All this speaks loudly to those who call themselves Koreshans, whose privilege it is to share a purpose the most exalted that ever animated the heart of man, —who have felt the obligation a great aspiration lays upon those who have been but touched by its breath, —who have seen every hope that the selfish life inspires shrink into puerility in the light of an end to be gained for the world through self-conquest and united endeavor. Moreover, it may be questioned whether Lowell ever attained to a full appreciation of his own words (*quantum in se est*), in which case they belong

more to them who can fully understand than to him who was but the instrument of their communication—who could so speak, but could not so live. The supremely great purpose of Koreshanity makes one with itself all the highest of earth in thought and act,

aggregating a potency of spirit that bestows upon its adherents a quality of courage such as expanded the young man whose eyes were opened to see that they who were with the Lord's prophet were more than all that were gathered against him.

The Eye of Science Between Extremes.

Looking Forward from the Koreshan Point of View; Mistakes of Educational Optimists and Pessimistic Prophets; Increase of False Knowledge and Evils of Society.

LUCIE PAGE BORDEN.

"**M**EDIO TUTISSIMUS IBIS," was the sage advice of Father Sol when Phaeton, after the manner of rash, adventurous youths, wanted to take the reins himself and guide the chariot of the heavens. A sorry time the boy had of it when Sol weakly yielded, as the poet tells us, like any other fond father. Strange that Ovid should have drawn the portrait of the obedient American parent so accurately—long, long ago. It almost seems as if the world had not moved on so rapidly after all.

Be that as it may, the old Roman maxim still wisely admonishes to keep the middle of the way, to go straight on, turning neither to the optimists on the right nor the pessimists on the left. They crowd the road on either hand, and their name is legion. They seem, indeed, to divide the world between them, while Koreshan Science, keeping the middle of the way, takes issue with both—with the pessimists in their blue spectacles, because they lack prophetic sight or insight to discern the golden light of dawn gleaming through the inky blackness of the lowering clouds; with the optimists, because they see no clouds, they are color-blind; they live in a fairy world of illusions, while the strenuous necessities of the iron age of the iron age are pressing upon human hearts.

The religious optimists who say that the pure spirit of Christianity was never so prevalent nor so strong as now, are matched by the educational optimists who urge that the present century will be known as the century of educational advancement and educational diffusion; that there never was such an accumulation of knowledge in the earth and its people as in the past one hundred years. Is this true? Can an educational system which is the product of contemporary thought in an age whose economic conditions have engendered the most intense suffering, reach a high degree of perfection? What are the special characteristics and results of the modern methods of teaching? How do they contrast with the methods proposed by the Koreshan System?

There are two principles which are verbally maintained but actually contradicted—that a liberal education is the right of all; and the common school is the bulwark of the state. If culture is the inherent right of all, why uphold social conditions which force three fourths of the children to leave school before the eighth year? If the common school is the bulwark of the

state and the hope of the Republic, why not make it possible for these poor children to share in its benefits equally with the children of the rich, and to remain under its fostering influences long enough to acquire the moral and civic virtues?

The citizens' educational commission of Chicago is responsible for the statement that half the pupils in the lower grades leave school before the fifth year, and three fourths before the eighth. Contrast these cold facts with the florid optimism of the President of the University of Illinois, who in writing upon the educational advance of the nineteenth century, boasted that we have a free elementary school within the reach of every home, a free secondary school in every town, a free college and university but a few miles away. All perfectly true, but unfortunately not so pleasing and impressive when placed, as necessity compels, over against the former statement.

President Draper says that a trustworthy estimate of the amount given to education in the last year, places the sum beyond seventy millions. In the year 1898-99 Harvard University received one million five hundred thousand dollars in private gifts. Most of this money has accrued to the owners by unjust commercial operations, and is subscribed to public ends in order to silence the troublesome voice of conscience. Can the quality of education and the body of knowledge imparted rise far beyond the spirit which animates society and commerce at a given point in history? The test of education lies in its application to uses. Does it contribute directly to the highest good of the greatest number? Is it the source of happiness to those who need it most? President Draper says that the world's scholars and the world's heroes have carried the telescope and the sextant and the microscope and the theodolite and the test-tube and a knowledge of how to use them, into the jungle and over the desert and through the Arctic seas, to gather our precious knowledge of the physical earth. He cites the recent and wonderful advances in medical and surgical knowledge, the evolution of machinery, and of electrical science.

Now, is it not true that in spite of all the scientific appliances mentioned, "our precious knowledge of the physical earth" has never settled the vital questions of the source of the sun's heat, of the perpetuity of the physical universe, of the nature and relations of matter and energy? The mystery of electricity is still a mys-

tery to Tesla; with all his command of it as a working force, he cannot tell us what it is. As for the advance in medical and surgical knowledge, together with the improvements in sanitary science, statistics prove that diseases are multiplying and the death-rate is as large as ever. "*Medio tutissimus ibis.*" It is not pessimism but simply keeping the middle of the way, to deal with collated facts rather than glittering generalities. One eighth of the American people own seven eighths of the wealth of the country. Misery and insanity and crime are increasing. The multiplication of schools and the diffusion of such knowledge as can be taught, are not contributing as they should to human happiness.

It was rumored in the newspapers, that the Cuban teachers complained of a lack of enthusiasm among their instructors at Harvard, especially in scientific departments. A general listlessness and great ill health prevail among teachers generally, because modern education cultivates the memory at the expense of the reasoning faculty, and also because it presents a great body of information more or less hypothetical, abstracted from uses. "All the delights of heaven are conjoined with uses"—this means of course with heavenly uses, which are directed toward the neighbor. When the celestial element is subtracted from education, it becomes treadmill work both for teacher and pupil. Then again, most of the instructors in science, following the leaders of present-day thought, are agnostics and materialists, in a hopeless attitude of mind that paralyzes the spiritual faculties and precludes any freshness or enthusiasm in the class room. Goethe once advised a misanthrope, as the best remedy for his trouble, to throw himself with energy and faith upon Nature and her infinite variety. But the materialist, in denying the existence of spirit, has lost the power of understanding Nature aright, and logically calls himself agnostic—one who neither knows nor hopes to know beyond a narrow limit. His researches at best will only result in personal fame, gained through the discovery of some minor law which may be utilized in perfecting inventions which will add to the comfort of the wealthy, as society is now organized.

The great delight of discovery and the sovereign royalty of knowledge lie in the joy of immediate impartation to others that they may climb to the same mental height and become in their turn, distributors of the bread of life, that supreme nutriment of which all lower food is symbolical. It is said that Catharine de Medici, on hearing that a certain person could speak twenty languages, exclaimed: "He has twenty words

for one idea. I would rather have twenty ideas for one word." The anecdote may serve to illustrate the difference between two systems of education—the central or the rational, and the circumferential or that founded upon the acquisitive or the memorizing faculties.

True education, in the Koreshan acceptation, must be the balance or the reciprocal activity of reason and memory—in a yet higher sense of love and intellect. This will be the case where impression is immediately followed by a corresponding expression. According to this method, the pupils in the ninth grade who receive their instructions one morning, would become next day the instructors of the eighth, and so on through the grades. It may be thought that this plan is not feasible in the lower rooms, but an instance from the public schools can be cited where a little girl who was allowed to stay half a year over age in the kindergarten, successfully managed a table of these tiny folk, greatly to the relief of the overburdened teacher as well as with pleasure to herself. The benefits accruing to the pupil-teachers themselves by this method are incalculable. By the effort at expression, their ideas will be immediately classified and set in order, and their minds at the close of a term of study will no longer resemble a storehouse crowded with miscellaneous facts tossed together in wild confusion, where no one fact is available when wanted. No one who questions the graduates—even those who figure as the star pupils in the schools and universities, will deny that this is too often the case under the present order of cramming, which depletes and exhausts the nervous system. True education should be a joy and a means of recreation, not a drain upon the physique. Any system of education which exhausts the bodily powers is radically wrong, for the development of the intellect along with the will must strengthen and upbuild the body.

Much could be written in regard to the advantages of the proposed system. It is obvious that the employment of pupil-teachers would tend to settle all questions of discipline, by creating harmony and fellowship between teachers and pupils of all grades, since they are co-workers and share in the same difficulties. Excellence in scholarship and conduct would determine precedence in rotation, but all would eventually come in turn to the work of instruction. The individual gain in judgment, in patience, in interest, and in enthusiasm would be surprising.

For thirty years the Founder of Koreshanity has maintained that in place of memorizing rules, the student should be taught principles and then be left to formulate the rules for himself, as well as to apply them. One might say this plan presupposes a higher degree of intelligence than is found at the present time. It does indeed imply that minds will be illumined by radiations from the central Star of truth, whence the divine wisdom will go forth, blessing the whole world. Education, when practically organized according to Koreshan methods, will constitute an endless chain of love and service.



When a people is manifest who not only desire the Lord's coming, but who are also willing to hear the doctrine when presented, because the doctrine finds agreement with the desire or affection for it, then the

wheat is ready to harvest. It is time to put in the sickle—the divine declaration, that is, to advance the truth, for the truth does the reaping. Then will come the organization of the concrete body.

The Goal of Human Destiny.

Principles of the At-one-ment of God and Man; the Advent of the Messenger of Conjunction; the Fires of Purification and Inheritance of the Overcomer.

AMANDA T. POTTER.

CONJUNCTIVE UNITY is a key-note of doctrine. If embraced and applied doctrine be true, it leads man by graded steps from his lower to his higher origin—God; if it be false, it is the expression of his oneness with his lower origin, the evil one.

Perfected man, the Lord God, is the pivot of the universe of force and of matter. The Word was made flesh; the flesh was translated or re-converted to Word. Thus, in the realm of Biblical proof, to say nothing of constant universal processes, the transmutation of matter to spirit and of spirit to matter stands without fear of successful impeachment. In the law of transmutation is involved the principal factor of the hope of the world. Through its agency we shall put on the Christ flesh, therein obeying the Godly mandate that "this corruptible must put on incorruption, and this mortal must put on immortality," which is the atonement (at-one-ment or conjunctive unity) with the Incorruptible One.

Who has not, in the neglected haunts of men, beheld wastes and indecencies which aroused the desire to apply the match that the world might be cleaned up a bit? And where in the domains of spirit or of matter is fire more needed than in man, whose polluted mind evolves a body of like corruption? Does not the condition demand the day "that shall burn as an oven"? Such a day is our promise, and our hope is in such a day—when all in us that is wicked shall burn. In connection with this promise is one equal in import: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." For the mystery of the burning remains a mystery until revealed through the Prophet; and he reveals it to none to whom himself is unrevealed. At the close of the Jewish dispensation this Prophet came and ministered unto men; that is, *Eli*, God; *Jah*, the Lord, came into such conjunctive relation with a man as to warrant the man being called Elijah the prophet. When this man was plied by his enemies, he answered that he was not Elias, and truthfully, too, for he was only Elias to those who could receive him; and it seems that upon this point of identity the disciples of the Lord Jesus needed such instruction as this: "Elias is come already, and they knew him not, but have done unto him whatsoever they listed," and yet more to the point, as concerning the relation of personality and receptivity is this: "If ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear."

If the Scriptures are truthful, John the Baptist was God the Lord of a specific cycle, and Herod had him beheaded. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done." Acts which will show forth the blindness of sin are being enacted daily, and will multiply in the near future. The end of the Christian dispensation will wit-

ness the great and dreadful day of the Lord. The world has before witnessed such days. Elijah has before heralded such a day, and to repeat the mission and in fulfilment of prophecy, he is with us. To those who receive him not, he is not Elijah. His advent, however, was never barren of followers, and this is the particular epoch of his manifestation, wherein his coming will finally be confessed by the world; for unto him "every knee shall bow, every tongue shall swear."

We have the state professing itself to be the will of the people, whose means of existence it plunders, whose lives, inch by inch, step by step, it separates yet more widely from those conditions which would fit them to formulate laws wholesome for their own needs; a state whose executive hand, in guise of licenses, signs away its allegiance to its own accepted code of morals; and thus, in the open door of the saloon, the gambling-hell, and the yet more infamous den, it flaunts the undoing in practice of all its arch-protector projects in theory: for the modern church, under the shadow of whose multiple spires it flourishes, not only tolerates, but countenances and eulogizes the power mutually responsible for the continuance of these cesspools and for manifold corruptions on all conceivable lines. Will this false, this God-forsaken church and state, this hand-to-hand undoing of all the Son of God came to establish in the earth, hasten to meet God's Messenger? Will they hail the coming in earth of that kingdom from which shall be gathered out every abomination? Will they fall in adoration at the feet of those who, through keeping the command, "Thou shalt love thy neighbor as thyself," have come to be the fulfilment of the promise, "In that day ye shall know that I am in my Father, and ye in me, and I in you?" Will they haste to make conjunction with the central and perfect pivot of justice and purity—the High Priest of sacrifice and conjunctive unity?

Koreshanity urges that all men, its adherents and its opponents, are sinful. All are born in sin and shapen in iniquity. Alike to its adherents and to its opponents, it raises but one standard—the unique life of our Lord Jesus Christ. There can be no lesser goal of determination for him who would realize the promises of that same Lord, made in the second, third, and twenty-first chapters of Revelation. These promises are all upon the basis of overcoming. In the second and third chapters, there are distinctly fifteen. In fulfilment, they present the condition of the man who has attained to conjunctive unity with God, which is the earnest of "Be ye therefore perfect, even as your Father which is in heaven is perfect." The sixteenth promise to him that overcometh is in the twenty-first chapter, seventh verse. In seven words this includes all that has gone before, and all that can come after: "HE THAT OVERCOMETH SHALL INHERIT ALL THINGS."

tion remains! The moon, of all bodies in the sky, is nearest the earth; and yet there are mysteries about its orbit that the astronomers acknowledge are not solved. The old idea that the moon revolves about the earth in a circle or even in an elliptical orbit, is now denied by the foremost astronomers of the world; it is supposed to simply accompany the earth about the sun. The conclusion would be logical, then, that the earth does not revolve about the sun, but simply accompanies it in its march through space! The moon in the Koreshan System and in the real universe, is absolutely necessary to the existence of the whole. The moon is the great womb of the universe, the physical shell, the reflection of which we see in the sky. The ancients understood the moon and its functions, and knew that it belonged to the great menstrual system of the physical cosmos. This accounts for the fact that in the Greek, *μήνη* is moon, and *μήνας* is mensis. Lunar time was kept by the ancients; and today, it is generally recognized that the meaning of the word moon is "that which measures time;" it is derived from the Sanscrit *mas*, moon—from *ma*, to measure.

For a long time the church has held the idea that the ascension of Jesus consisted in his going up in space, outward and onward, to a heaven beyond the stars. When that idea was conceived, the universe was smaller than it is now in the minds of men; the Copernican system had not come, and it was not considered difficult for a human being to speed upward a few millions of miles by means of a mysterious power. Now, according to the popular system, there are stars visible whose light has been millions of years in reaching the earth; so that if Jesus went up in such a universe as the modern scientist imposes on the people, and if he traveled at a velocity equal to that of light, he could not have yet reached his destination, and would not be able to return for millions of years! The idea of such a journey on the part of the Messiah is being abandoned by thousands of minds as impossible, but nevertheless it is still held in the church. But no less absurd is the belief in the possibility of man traveling to the planet Mars. It is reported that Herr Ganswindt, a German scientist, is preparing to go to Mars in a steel car to be shot from a gigantic cannon, and afterward guided and propelled through space by means of nitroglycerine cartridges exploding on the rocket principle. Modern astronomy and theology have paved the way for the astonishing degree of credulity which prevails throughout the civilized world. The world is full of fallacious nonsense and non science; and nothing pleases the newspaper man better than to publish a mass of absurdities under sensational headlines, concerning some alleged discovery or project of a scientific fraud!

History views the great past, and outlines the progress of humanity and the course of its events from the ancient horizon of the world to the ominous present. As we go back with the historian as far as he can lead us, and follow down the many times of progress of many peoples, we pass through some calms of peace and many whirlpools of wars and national catastrophes, until we come to our own time, when we see the survival of much that is unfit to survive the powers which make destiny. The world has passed through long terms in the school of experience, and it has terrible lessons yet to learn ere the great universal olive-branches bear the fruits of peace. But every night must end, even though it is darkest before the dawn; and the long night of human ignorance must terminate, though it end in revolution. The turning is inevitable, because the Pivot upon which humanity revolves has appeared! It was after reciting the horrors of history that John Clarke Ridpath, the American historian,—in whose memory we may quote the closing words of his great work,—expressed a hope in which

there breathes a Koreshan spirit: "May the day soon dawn when every land, from Orient to Occident, from pole to pole, from mountain to shore, and from shore to the farthest island of the sounding sea, shall feel the glad sunshine of freedom in its breast; when people of all climes, arising at last from the heavy slumbers and barbarous dreams which have so long haunted the benighted minds of men, shall join in the glad acclaim to usher in the Golden Era of Humanity and the universal Monarchy of Man!"

In the prevailing Christian system, certain fallacious conceptions of Deity are taken as the basis of the clergyman's interpretations of the Bible. It is usually supposed that the serpent is always used to symbolize the devil; that the seed of the woman who should encounter the serpent was Jesus the Christ; and that the curse upon the serpent was in reality a promise—in that the seed of the woman was to bruise the serpent's head. We contend that Jesus was the serpent, the divine serpent—the Father's seed; and that the woman's seed perpetrated the climax of iniquity on the serpent's Head nineteen hundred years ago. Was not the Messiah bruised for our iniquities? Did He not say that if he as the serpent should be lifted up, he would draw all men unto himself? And was it not said that, "Cursed is every one that hangeth on the tree"? Our contention is verified by the fact that on the night of the betrayal, Jesus declared that the Scriptures were fulfilled in the cowardly work of Judas: "He that eateth bread with me *hath lifted his heel against me*"! Has any other event of sacred or profane history fulfilled the declaration that the woman's seed should bruise the serpent's head?

The declarations of the church in past centuries are now being set aside,—because the cry of creed revision is sounded. The church poses as being the guardian of the sacred oracles; but today the doctrines of the church differ as radically from the teachings of the mediæval church as the teachings of mediævalism differed from the doctrines of the Apostles. There has been a declension; and the religious chameleon has changed its colors to suit the shades of the secular grounds upon which it depends. If the church were teaching the truth today, the logical conclusion would be that the primitive church was steeped in fallacy; but if the divine Voice was heard in the early church, the conclusion is inevitable that the doctrines of the modern systems are a mass of absurdities. Nineteen hundred years ago the divine Spirit united minds and hearts in one system of thought and life. The worship of the God-man and the manifestation of love to the neighbor in communistic relations were the chief characteristics of the primitive body—in contrast with the modern theological vagaries and the false, competitive system endorsed and perpetuated by the millions who call themselves Christians!

The reform press is getting the idea that co-operation is taught in Nature; that cosmogony demonstrates the principles of organic unity, and that the principles of economy as expressed in the operations of the physical cosmos, may be applied in the world of human relations. THE FLAMING SWORD has taught the editors this lesson; and we would point out the fact that the Cellular Cosmogony of KORESH is the only cosmogony that can be taken as a basis or pattern of society and government. A little while ago the reform press was urging Koreshans to leave cosmogony out of the question; but we have proven the necessity of scientifically demonstrating one's sociological conclusions, and many are seeing the point. But fancy a reformer attempting to construct a social system after the order of the Copernican fallacy!

The astrologers are having a time over prophetic forecasts

of the coming presidential election in the United States. From the election horoscopes, we should judge that the predictions depend upon the politics of the prognosticators. For one, the position of the stars at the time of the Philadelphia convention makes the election of McKinley certain; while for another, the manner in which the heavenly bodies arranged themselves for the accommodation of the convention at Kansas City, there is no doubt about the election of Bryan. Either the stars are divided in their political sentiments, or the astrologers have lost the art of forecasting great events—most likely the latter!

Some Chicago church women have started a "chain of prayer" to prevent the re-election of President McKinley; the Almighty is requested to enter the field of politics and support some particular party running in opposition to the Administration's candidate. It is supposed that God has become careless and needs to be aroused to a sense of duty by a class of fanatics who do not know what His duty is. No doubt missing links will prevent the chain from connecting with the throne. The promoters of the scheme must have forgotten that the Almighty is an Imperialist!

Universal peace is now impossible; could it now be secured, it would be merely the harmony of hell and its evil forces. The world will learn war no more when oppression in all its forms is abolished and universal rights restored. The interests of competitive nations are in conflict, and peace cannot be restored by mere declaration, but through revolution of all human affairs. Ere peace comes, the world will pass through the greatest revolution of all history—and that revolution is at hand!

Dowie missionaries fell into the hands of the barbarians at Mansfield, O., and received a coat of tar and other indignities. The Constitution of the United States guarantees religious liberty, but the citizens do not; hence the mob. This is the land of liberty to do as the mob pleases; the rabble, with a silent

clergy and inactive police, is able to set aside the Constitution whenever convenient. The fruits of modern Christianity are surprising the world!

Tyranny does not consist in jurisdiction over people without the consent of the governed, but rather, in the spirit of oppression, no matter where it may obtain. A democratic form of government is despotic if money controls and a false system of industry and commerce prevails; but there is genuine liberty, freedom, and order in a system of imperialism, if it is founded upon the principles of universal economy.

"Liberty implies the repudiation of all masters," says one. Despots, certainly; but did it ever occur to the anarchist that the enforcement of the laws of order is absolutely essential to liberty? It occurs to us that the reconstruction of human society on the basis of liberty, demands a Master of the entire situation!

The modern astronomer adds mystery to facts when he endeavors to explain universal phenomena; it is the mission of the Koreshan Scientist to remove the veil of mystery that the universe may be seen as it is.

The desire of the labor-unions is to increase the wages of slavery; but the spirit of genuine liberty seeks to reduce them to the vanishing point.

The Christian smoker transforms his mouth into a pipe-organ, and burns incense to the devil.

Everything in modern times is being trusted—except God and humanity.

The trusts cover a multitude of sins and sinners.

The majority of election frauds are politicians.

The spirit of sacrifice altars humanity.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

The Koreshan Theory of Light.

EDITOR FLAMING SWORD:—In response to your invitation for comments upon CELLULAR COSMOGONY, I wish to say I think it is great, wonderful, and wholly convincing. Personally, I am particularly interested in the theories of light and sound, and have been writing a work on the correlation of sound and color vibration. It seems to me that I see in the Cellular Theory a possibility of scientifically proving my own beliefs, which are drawn more from analogy than anything else, and are entirely at variance with the usually accepted theories and ideas.

The usually accepted velocity of light, first determined by Von Roemer, is based upon the observation of Jupiter's moons, and the supposition that the earth is at one time 192,000 miles nearer this planet at one point in the ecliptic than it is six months later; the passage of light varying 16 minutes over this distance, gives the velocity of light at 192,500 miles per second! Of course, the new discovery knocks this and similar scientific (?) guesses topsy-turvy. Can you furnish me any data whereby I can figure out the true velocity of light and estimate the rapidity of color vibration? Or do you not recognize the undulatory theory of light and sound?—D. D. B. Wyoming, O.

The theories regarding the character

and velocity of light and other "energies," are founded entirely upon false principles. Light, heat, electricity, magnetism, etc., generally denominated energies, are not mere modes of motion, acting on luminous or attenuated ether. The CELLULAR COSMOGONY presents the form of the physical universe having a center and circumference, the center being about 4,000 miles from the inner surface of the concave sphere or shell. At the two terminal poles of this sphere, namely, at the center and the circumference, there are complete processes of combustion, where matter is converted to pure physical spirit—light, heat, electricity, and magnetism. From the circumference, the spirit generated is conveyed to the nucleus or center of the sphere; from the center, the spirit generated is radiated to the circumference. This physical spirit—which before being rendered to spirit was matter—is substantial. It is not a mode of motion, but spirit in motion, and constitutes the luminous

ether of the physicist; it pervades the entire space occupied by the sphere itself. Energy is a quality of this physical spirit. Energy is the tension or intensity of this spirit, while force is its power, dependent upon volume and tension. All of the qualities of physical spirit have four modes of motion; these are radiatory, rotary, coruscatory, and spiral.

We deny the undulatory theory of light and sound, as meeting the questions of phenomena. Measure off a mile, and arrange two signal stations—one at each terminus, where two persons are stationed with different colored lights and chronographs. Let them flash the colors and record the time at each end of the mile. The time elapsing in the passage of the light for one mile can easily be determined. The velocity is not very astonishing. We made some experiments some years ago, and found that we could easily determine the difference in velocities of the colors, but that rates of velocity were nothing as claimed by authorities. We made no record at the time, because we were conducting experiments for altogether another purpose than to determine velocities, etc

The Decline of the Ideal.

Alarming Degradation of the Modern World
Through the Various Forms of
Sensualism.

JOHN MORRISSEY.

A real danger threatens the world; it invades the church, permeates the state, and has fastened itself upon the vidual. It is a leprosy, consuming the life of religion; a cancer stretching its roots and tendrils around the vitals of liberty; a paralysis that touches the soul. We speak of materialism in its broadest sense—that materialism which crushes the ideal; turns the index finger downward, and sneers at the higher manifestations of thought, by the leverage of which the world is elevated; it is that malignant influence that destroys the spirit in its ignorance of the natural.

In the church, it magnifies the import of forms and rites, while the widow starves and the orphans cry for food and raiment. Charity is at a discount, and the faith which is so loudly proclaimed by the lips, finds no responsive echo in the deep recesses of the soul. The truth is—and to this fact all history bears testimony—that when the ideal departs, the glory of life disappears. This is true of nations, of religions, of individuals. So long as the Roman mind had an ideal, the Roman empire grew in majesty and greatness, until the invincible mistress of the world turned her eye downward, and losing sight of her ideal, from whose inspiration she had grown great, gave herself up to the material, preferring to wallow in sensuality and gluttony to treading the heights where glory dwelt and progress pointed; then Rome fell, never to rise again!

The religious belief which in its infancy sank so deeply into the heart of Israel that its thousands of people were held together as one family, and which for centuries drove back the invading foe, at last lost the spirit which made it so potent, and when the great Nazarene entered Jerusalem He found a religion essentially formal and material—a body without a soul. The ideal had vanished, and in bitterness of heart we hear Him exclaim: "Woe unto you, scribes and Pharisees, hypocrites; for ye devour widow's houses, and for a pretense make long prayers. * * Ye are like unto whited sepulchres which indeed appear beautiful without, but are within full of dead men's bones." Such are the votaries of religion in whom the spirit dies; they cling to the shell, but heed not the flight of the bird!

What was true nineteen hundred years ago, is growing more painfully palpable today; the ideal is vanishing. The race for gold, the growth of wealth, the advent of ease and luxury—are turning the minds of thousands from the lofty ideals, beautiful and true, to the base region of appetite, passion, and sensuality. It is a frightful thing for the coronal region of the human brain to become subject to the

basilar; then the good in man is silenced, the beast controls his being, and all succumbs to the spirit of sensuality. Probably none ever depicted the struggle between the ideal and the sensual in man so strikingly as Victor Hugo, in the following remarkable language, which, though often more forcible than elegant, is pregnant with timely truths:

"The belly is to humanity a formidable weight; it breaks at every moment the equilibrium between the soul and the body. It fills history; it is responsible for nearly all crimes; it is the matrix of all vices. It is the belly that by voluptuousness makes the sultan, and by drunkenness the czar; this it is that shows Tarquin the bed of Lucrece. It is the belly which counsels the ruined libertine, Cæsar, the passage of the Rubicon. To pass the Rubicon, how well that pays your debts! To pass the Rubicon, how readily that throws women into your arms! What good dinners afterwards! The appetite debauches the intellect. Voluptuousness replaces will. At starting, as is always the case, there is some nobleness; this is the stage of the revel.

"There is a distinction between being fuddled and being dead drunk. Then the revel degenerates into guzzling. Man becomes a barrel; thought is drowned in an inner deluge of cloudy notions; conscience submerged cannot warn the drunken soul. Brutalization is consummated; it is not even any longer cynical, it is empty and sordid. Diogenes disappears; there remains but the barrel.

"Beginning with Alcibiades, we end with Trimalchio, and the thing is complete; nothing is left, neither dignity, nor shame, nor honor, nor virtue, nor wit—crude animal gratification, thorough impurity. Thought is dissolved in satiety; carnal gorging absorbs everything; nothing survives of the grand sovereign creature inhabited by the soul; the belly (pass the expression) eats the man. Such is the final state of all societies where the ideal is eclipsed.

"This passes for prosperity, and gets the name of growth. Sometimes even philosophers heedlessly further this degradation by inverting in their doctrines the materialism which is in men's conscience. The sinking of the man to the level of the beast is a great calamity. Its first fruit is the turpitude visible at the summit of all professions; the venal judge, the simoniacal priest, the hireling soldier."

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Merciless Commercialism.

The Aggression of Capitalism Upon the Rights
of the Masses; the Barbarities of
Christendom.

In reading the history of the war in China, I have been made to wonder if the civilized nations, so called, are much better morally than the Chinese. When the allied armies entered Peking, the Russian soldiery murdered women and children, and without mercy drove old and helpless men, women, and children into the river and drowned them. It is stated that the Russian soldiers impaled little children upon their bayonets and walked about the streets with them. The city of Peking has been turned over to the allied armies to burn, murder, pillage, with a little respect for the lives and rights of the Chinese as if the soldiery were made up of savages from Central Africa.

The work of the allied armies in China

is a disgrace to civilization and the nations participating in the subjugation of the Empire. It is demonstrated that the allied armies are as savage as the Chinese who killed and mutilated the bodies of a few missionaries, and their work deserves the execration of the whole civilized world. The allied armies seem to know no law but "lex talionis." Their policy of pillage and murder indicates that the doctrine of the great Teacher has had but little influence upon the so called Christian nations.

But commercialism knows no law but the law of greed and plunder. Capitalism in its struggle for commercial supremacy is as merciless as the savage races. It is markets and profit that the commercialist wants, and human life and human rights are always lost sight of in the struggle of commercial supremacy. New markets must be found, and new countries for the investment of surplus capital wrung from the industrial slaves of the Christian nations. The doctrine that you should "love your neighbor as yourself," and "as ye would that others should do unto you, do you even so unto them," becomes obsolete under commercialism. The banner of human love and justice must trail in the dust, and humanity must be trodden down in the interest of profit. This is a harsh and merciless age, but many are waking up to its brutality and the aggressions of capitalism upon the rights of the masses.—*Farmers' Review*, Bonham, Tex.

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The World's News.

Sept. 19.—Germany demands execution of leaders in Chinese revolt before peace plans can succeed; asks the powers to aid.—Outpost of French army in Sahara desert loses 20 in combat with the Berbers.—British coal miners encourage Pennsylvania strikers.—Battle reported in progress on Transvaal frontier.—Pennsylvania miners and operators urged to arbitrate.—Sept. 20.—Powers unable to settle the Chinese problem; at outs among themselves; news from Peking conflicting.—Chinese rebels reported massing for revolt in Western China.—Majority of delegates to Cuban convention favors independence.—Bank failures in Brazil; business paralyzed; commercial union appeals to government to save its commerce from ruin.—Big steamer carrying \$1,500,000 and 150 passengers, wrecked on Alaskan coast.—Sept. 21.—Engagement between allied forces and Boxers at Peitung, China; captured forts, but with considerable loss.—U. S. Government decides to establish naval base at Subig Bay, Philippines.—Martial law discontinued at Galveston.—New York telephone and telegraph companies form a \$500,000,000 trust.—Chinese leaders urge China to war against the powers.—Sept. 22.—Sheriff and deputies fire on riotous strikers at Shenandoah, Pa.; dozen men wounded; Gov. Stone sends troops to riot

scenes; trouble threatening; strikers desperate and determined.—Big flood at Calcutta, India; hundreds reported drowned.—McKinley favors a commission to negotiate peace with China.—Cloudburst in Texas, followed by damaging floods.—Sept. 23.—3,000 miners' children on a parade at Scranton, Pa.—Elevator in Fisher building, Chicago, falls and injures 8.—Newspapers say that Salisbury will resign soon.—2,000 troops on guard at Shenandoah, Pa., coal mines.—Chicago noise drives a woman crazy.—Gen. Fitzhugh Lee declares that Cuba cannot stand alone.—More U. S. war-ships go to China.—Paris police say they have discovered an anarchist plot for wholesale assassination of the world's rulers.—Sept. 24.—Two Dowie missionaries mobbed at Mansfield, O., and treated to a coat of tar; Dowie representatives appeal to Gov. Nash without avail.—Allied powers admit failure to make peace with China; captured the capital, but gain nothing; massacres said to continue in other cities.—McKinley maintains position independent of powers in relation to Chinese affairs; may negotiate direct.—Gen. Marshal Campos dies at his home at Zarauz, Spain.—Cincinnati steel mills, employing 60,000 men, resume operations.—Heavy rain-storms in Texas continue; Colorado river overflows, and many towns in danger.—Sept. 25.—San Saba, Texas, reported wiped out by flood; all rivers out of bank and threaten damage.—China favors America's peace terms; American troops ordered to withdraw from Peking and go to the Philippines.—Colombian insurgents plan another revolution.—British forces reach Transvaal-Portuguese frontier; war with Boers said to be ended; 2,500 Boers give up arms to Portuguese officers.—142,000 miners in all, now out in Pennsylvania anthracite district.—Several steel and iron mills in Pittsburgh resume operations; 20,000 men return to work.—Boxers reported preparing for another attack on foreigners in Peking.

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The Flaming Sword's Exchanges.

The Saturday Evening Post.—Issue of Sept. 29 is a special double number, with colored covers. Gilbert Parker's new serial, The Lane that had no Turning, begins. A brilliant article by Senator Beveridge appears, and Major Pond contributes reminiscences of Mark Twain; then there are the installments of Mooswa of the Boundaries, The Eagle's Heart, and Hamlin Garland's novel of the far West. Besides the usual editorial departments, there are new stories and anecdotes, and latest gossip about books and literary people, and short articles and sketches, 5 cents per copy. At all news-stands.

Leslie's Weekly.—This popular and enterprising weekly published last week a special number devoted to the Texas hurricane, full of sketches and photographs by its own special artists; about 30

large size photographs of wrecked buildings and ships are contained in the number. An interesting feature of this number is the comparative area of the United States and Europe. Interesting articles are: China's Collapse at Tientsin; Why America should be Great; besides the usual departments.

Frank Leslie's Popular Monthly.—The October number is just at hand. The cover suggests autumn, and the contents are full of interest. The Reproach of Russia, by H. M. Eaton, reviews some of Russia's cruelties in Siberian exiles. The Home of Jeanne d'Arc is a bit of French history; and China, a survival of the Unfittest, is a vigorous article on Chinese affairs by a Chinaman who withholds his name. A number of excellent short stories appear: The End of the Battle; Panther in the Pulpit; Granny; A Spoke in the Wheel, and others. 10 cents per copy. 141 Fifth ave., New York City.

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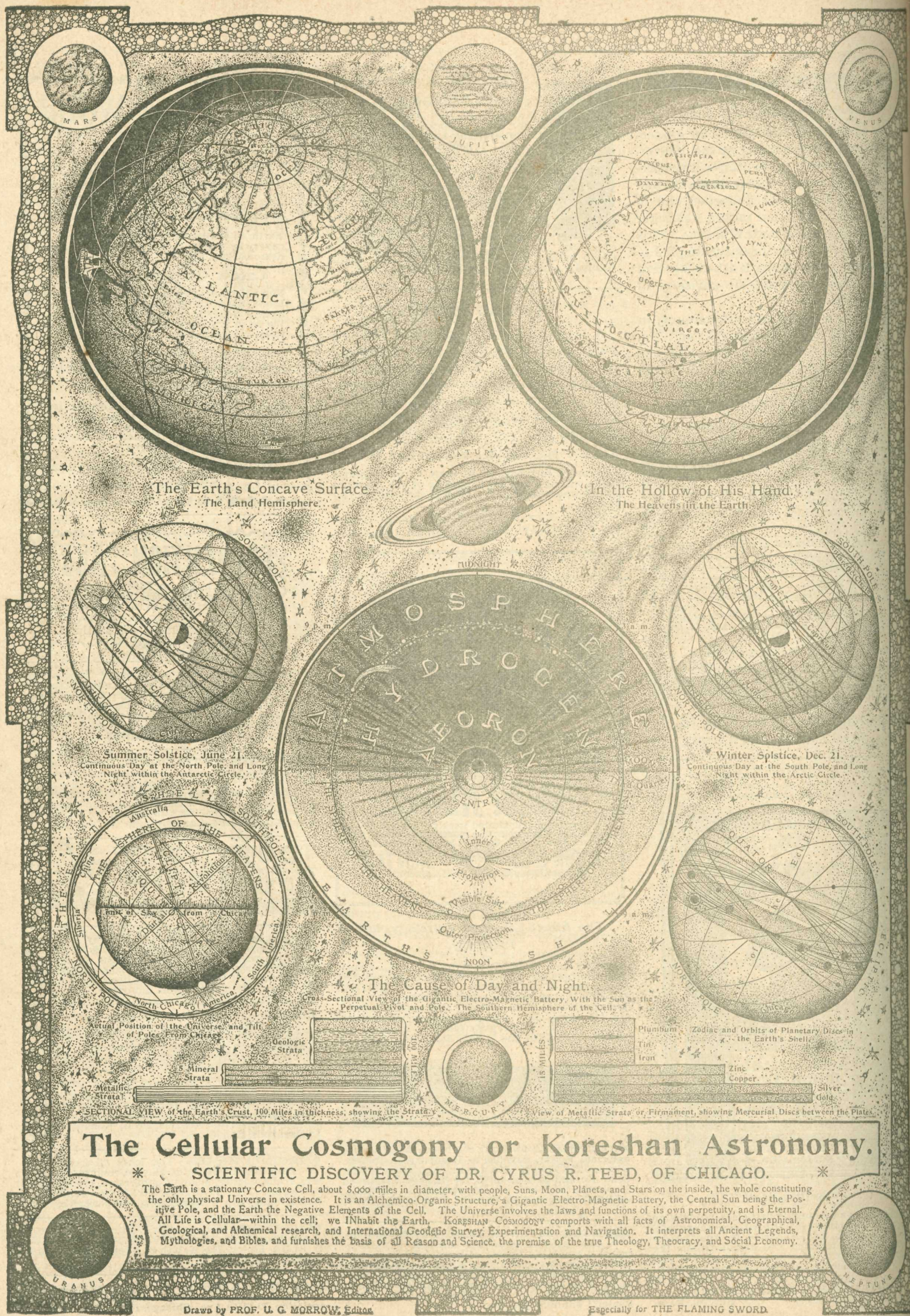
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